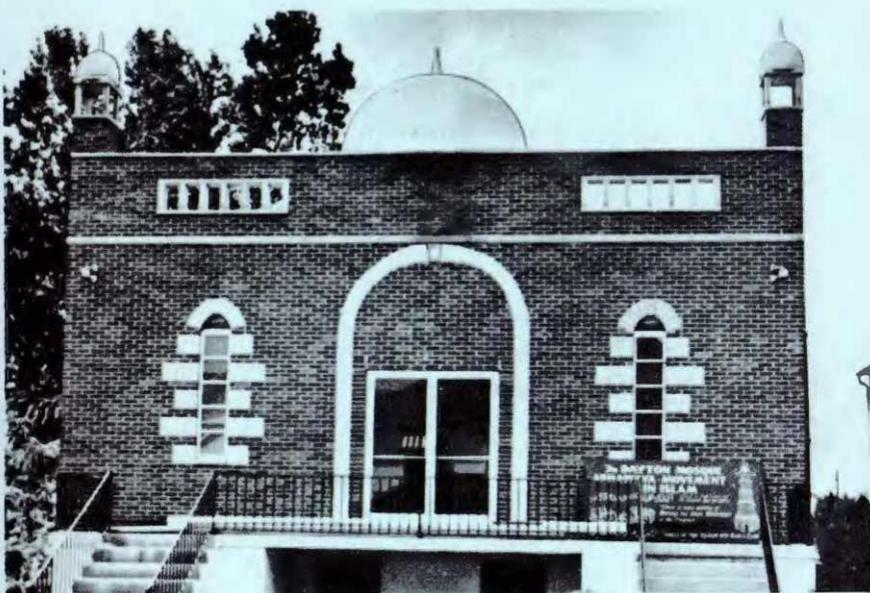


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THE MUSLIM SUNRISE

A Magazine devoted to the cause of Islam

OCTOBER - NOVEMBER 1970



HAZRAT MIRZA GHULAM AHMAD
(THE PROMISED MESSIAH)

CONDITIONS OF INITIATION INTO AHMADIYYA MOVEMENT

*Laid Down By its Founder
The Promised Messiah (Peace be upon him)*

The initiate shall solemnly promise:

- I. That he shall abstain from Shirk (association of any partner with God), right up to the day of his death.
- II. That he shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself to be carried away by passions, however strong they may be.
- III. That he shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet; and shall try his best to be regular in offering the Tahajjud (pre-dawn supererogatory prayer) and invoking Darud (blessings) on the Holy Prophet; that he shall make it his daily routine to ask forgiveness for his sins, to remember the bounties of God and to praise and glorify Him.
- IV. That under the impulse of any passion, he shall cause no harm whatsoever to the creatures of Allah, in general, and Muslims, in particular, neither by his tongue nor by his hands nor by any other means.

(Continued on Back Page)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH
THE GRACIOUS, THE MERCIFUL

THE MUSLIM SUNRISE

OCTOBER – NOVEMBER 1970

WORLD CONFERENCE OF RELIGION FOR PEACE A Great Success

The World Conference of Religion for Peace was held in Kyoto, Japan from October 16th to October 21st, with great success. According to the report of the Secretary of the conference, there were 210 delegates from 10 major religions of the world. There were 94 Christians, 35 Budhist, 19 Hindus, 18 Muslims, 17 Shintoists, 7 Jews, 3 Sikhs, 3 Jains, 2 Zoroastrians, 1 Confucian and 11 from miscellaneous religions, representing different nationalities, e.g., Japanese, Indians, Americans, Russians, Singapore, Pakistanis, and Indonesians. In addition to delegates there were observers, speakers, guests, visitors and press representatives, numbering 817. Thus the participants numbered more than one thousand.

We extend our hearty congratulations to the sponsors of the conference on this wonderful success, and highly appreciate the noble and sublime purpose for which they sponsored it. May God reward them amply and produce good results of the activities of the conference! Amen! The Ahmadiyya Muslim community was ably represented by our former Missionary, Major Abdul Hamid. Our illustrious brother, Sir Muhammad Zafrullah Khan, president of the International Court of Justice, was a chosen speaker of the conference.

Of the important resolutions adopted by the conference, one was on Vietnam, which expressed grief at the suffering of the Vietnamese people and called for a cease-fire in Vietnam. The resolution asked the parties negotiating in Paris to undertake the cease-fire with no other condition than that the

mechanism for supervision be also agreed. It also asked cessation of arms supply from all outside parties; withdrawal of U.S. support for the South Vietnamese people to elect a truly representative civilian government; withdrawal of all foreign troops from Vietnam.

The religious organizations have been urged to sponsor world-wide inter-religious prayer services and peace meetings on January 3rd and 4th, 1971. Plans for an international inter-religious presence in Vietnam have also been decided to be explored.

The Inaugural Plenary Session was started with a Budhist prayer. The opening address was made by Dr. Dana McLean Greecely, President, International Association for Religious Freedom, Hague. He thanked God for this historic gathering of religious leaders from all faiths and all parts of the world. "One of the objectives for which we have gathered here," he said, "is to become acquainted with each other and to discover and strengthen what we have in common for the unity that exists among us. We are brothers, brothers in spirit; and if we can join hands and hearts around the globe, we might hold the globe together against some fatal explosion. If we really know each other, we shall really love each other — I want to see with my eyes and my mind, and heart a better world than we have known before since the dawn of time and I want to identify it and I want to believe in it with you . . . May we be the makers and messengers of peace."

The second address in the Inaugural Plenary Session was delivered by Archbishop Angelo Farnandes of Dehli. In his address he said that this moral energy to change ourselves and the social order in which we live is to be sought from above. He was followed by Sir Zafrullah Kahn, President of the International Court of Justice, whose address was so full of knowledge and wisdom that the audience was spellbound. We hope to publish his full address in a future issue of the Sunrise.

The Second Plenary Session was started with recitation of the Holy Quran by one of the Muslim delegates of Russia. The Secretary-General of the Conference, addressing the session, said: "This Conference cannot solve all world problems all at once. This Conference is a first trial, a model — The time is probably past when any one sector of any society alone can make peace. But the point is that we religionists must do our own vocational share for peace."

(To be continued)

The Present Head of the Ahmadiyya Muslim Community,
HAZRAT KHALIFATUL-MASIH'S HISTORIC TOUR
OVER WEST AFRICA
WELCOME AT ABIDJAN, IVORY COAST



KHALIFATUL-MASIH III

On April 27th, Hazrat Khalifatul-Masih went from Ghana to the Ivory Coast. The Missionary-in-Charge, with other office-holders of the Jamat were waiting at the airport. Boys and girls were standing holding garlands of flowers. Representatives of the press and television also were there.

In reply to a question of a press representative, Hazrat said that the main object of his tour was to convey the Message of the One True God.

The secondary object was to see the members of the Jamat and to know what service the Ahmadiyya Jamat could do to this country. Asked about the future of their country, Hazrat said that if they made the best use of their spiritual, moral and physical aptitudes, they might become the teachers of the entire world. But the best use of these aptitudes can be made through prayer only. So they should turn to God. In reply to another question, Hazrat said that in Ghana and Nigeria the Ahmadiyya Movement has big Jamats; two ministers of Ghana are Ahmadies. In Nigeria there are two Ahmadi justices.

Hazrat then went to the big hall of the airport where the Ahmadi girls received him with melodious recitation of the welcome slogan, "Ahlan wa Sahlan wa Marhaba" (welcome, feel at home and be happy).

After Maghrib Prayer Hazrat delivered a speech in the Mosque in the course of which he expressed great felicitation at seeing them. He then said that the Holy Quran fulfills the needs of every age. To solve the problems of this age God has taught the truth and knowledge of the Holy Quran to the Promised Messiah, who has refuted all the objections raised against Islam by the scientists and philosophers, and has established that except for the light of the Holy Prophet there is no other light now.

On April 28th Hazrat delivered another lecture in the Mosque in which he drew the attention of the members towards carrying the Message to the people of this country, and said, "If we follow the model of the Holy Prophet,

peace and blessings of Allah be on him, and act upon the teachings of Islam and pray to God and establish a true relation with Him, there is no reason why people should not accept Islam, which won the hearts of the idolaters of Mecca. The Promised Messiah, peace be on him, has been sent by God to establish the unity and Majesty of God, and honor and glory of the Holy Prophet, peace and blessings of Allah be on him. Allah has promised him success in this Mission, signs of which are already there.

"The coming twenty-three or twenty-five years are very important for the renaissance and success of Islam. The efforts of the opponents of Islam to silence its voice has completely failed, and now the beauty of Islam is being appreciated all over the world. Every day that dawns finds Islam and Ahmadiyyat stronger than before."

In conclusion, he again exhorted the members to be prepared to serve Allah's Cause with prayer and efforts, and assured that Allah would then shower His blessings.

(To be continued)

TRUE EID
SERMON OF HAZRAT KHALIFATUL MASIHI II
(Delivered on May 29, 1922)



KHALIFATUL MASIHI II

EID consists in the inner pleasure or joy of heart. True EID or real pleasure does not consist in putting on fine clothes, eating delicious food or gathering at a place. What makes EID a day of real joy is the feeling that one has done one's duty. It was incumbent upon us during the month of Ramadhan to abstain from lawful food, drink and conjugal relations for a fixed time, from dawn to sunset, and to devote ourselves to prayer and

remembrance of God. So today is the day of EID for those of us who have carried out the Divine injunctions. Those who have not acted upon these Divine commandments, except for legitimate reasons, have no reason to be happy today.

This EID contains two great lessons for us. One is that it is not too hard for us to offer Tahajjad prayer (prayer in the latter part of the night), because during the month of Ramadhan, even those who could not throughout the year offer Tahajjad, got up in the latter part of the night for the last meal before dawn and offered Tahajjad prayer too.

Thus defaulters in Tahajjad were self-admonished that, if they could get up at the latter part of the night during this month, it was not impossible for them to do so in the other months.

The second lesson is that motive and resolution gives man strength and power to bear hardship and do great deeds. During this month you bore the trouble of hunger, thirst and of getting up at night because you had the intention and determination to do so. In summer, during the month of Ramadhan, you bear hunger or thirst for about fifteen hours. On other occasions, you cannot bear hunger or thirst even for two hours because of having no motive and resolution to do so.

So, taking a lesson from the month of Ramadhan, resolve that you will not now be slack in the service of your faith, and will not hesitate to undergo hardship for its sake. You made a covenant with Allah, through his Messiah of the age, that you would sacrifice the world at the altar of religion. So make up your mind to fulfill this covenant. If you fulfill your covenant, it will really be a great EID for you. Remember that one who sacrifices one's food, drink, near and dear ones, native land and properties for Allah's sake, is not deprived of any of these things. Whatever one sacrifices is returned to him by Allah manifold. He is given much better and greater things in reward for the things sacrificed by him for His sake. The illustrious companions of the Holy Prophet made great sacrifices but, in comparison with the things they were rewarded with, their sacrifices sink into insignificance; they left their native land in a state of slavery but they got it back as its rulers. They left their properties but Allah gave them so much wealth that it is said about Hazrat Abdur Raham Bin Auf that when he died he left three hundred million rupees (about six million dollars) in his house. Hazrat Abu Huraira used to stay always in the Mosque of the Prophet so that he might not miss any sayings of the Prophet. He had, on several occasions, to go without food for several days, and sometimes oppressed by hunger, fell down senseless and people, according to the then Arab custom, struck him with shoes thinking that he had an attack of epilepsy. Later he became the Governor of Persia.

The holy companions did not make these sacrifices for any earthly reward. They made them for virtue's sake, for virtue is its own reward. One who saves a drowning person feels a pleasure that is not felt even by one who conquers a country. Now the greatest virtue is to help the helpless and the needy, and the most helpless person is the one who is away from Allah. So however rich a man may be, if he is

away from Allah, he is really poor. You are richer than the richest people of the world because Allah is with you, and you have accepted the Messenger of Allah for whom generations were waiting and tidings of whose advent were given by prophets. So you are really rich and your EID is real EID. But you are to take care of those poor ones who are away from Allah and are worshiping man in the place of Allah. Their condition is pitiable. You should have pity on them and call them back to Allah. All of you, young or old, learned or unlearned, should devote yourselves to the service of Allah's cause. Do not consider yourselves ignorant even if you happen to be uneducated. The holy prophet, peace and blessings of Allah be on him, was not educated. An unread man is not necessarily ignorant. Ignorant is he who has no knowledge of his true God. How well did Jesus say "Man does not live by bread but by the word of God." You have been blessed with true Divine knowledge. You have the Divine treasure, the Holy Quran. So use this knowledge and treasure and spend it in the path of Allah. Have courage, go out and convey the Message of Allah throughout the world, and do not hesitate to make any sacrifice in His cause. Distribute the Quranic treasure given to you by the Promised Messiah to all the people of the world. All are in need of it whether kings or millionaires.

No pleasure can be real pleasure unless one's brothers and friends also participate in it. All the people of the world whether Christians, Jews, Hindus, Sikhs or Buddhists are our brothers because they are all the children of our grandfather Adam. So how can we rest in peace when our brothers are deprived of the Divine treasure we possess. I therefore exhort you to distribute this treasure among all your fellow beings. Do not rest until you have shared this Divine Treasure with all the creatures of Allah. Your responsibility shall not end until you bring all your brothers to your Divine Father.

Assail wrong belief, diffuse true conception of God, bring home to people the Holiness and Perfection of Allah, the beauty and excellence of Islam and the greatness and superiority of the Holy Prophet and his successor, the Promised Messiah, peace and blessings of Allah be on them both. God is perfect, but people have attributed so many imperfections to Him. So stand up with firm determination, dispel all misconceptions about God and try to save the spiritually poor, needy and drowning fellow-beings from destruction, and be prepared to sacrifice your comfort in this Holy and Noble Cause. May Allah grant us all the capacity to do so! AMEN!

THE ECONOMIC STRUCTURE OF ISLAM

By Malik Abdul Mannan M.A.

Human activities may either be devoted simply to economic achievements forgetting all about religions, or they may be devoted entirely to religious pursuits. Reason dictates that there should be some middle way, which can insure a peaceful life in this world and in the Hereafter.

Now, roughly speaking, an economic system means the way in which the economy of a country is arranged. Technically speaking, an economic system is a set of relationships between men and men, and men and things, established for the satisfaction of material wants of man. By wants we mean those wants which can be satisfied by exchanging goods and services. These relationships are based either on law, custom or convention. Different economic systems are determined by differences in these laws, customs and conventions.

Free Economy Versus Centrally Controlled Economy

Theoretically, two extremes may be imagined:

1. A system in which land, capital and other factors of production are privately owned and individuals make decisions on the basis of their personal interest, how to use their labor and property.
2. A system where land and capital belong to the community and decisions regarding their use are made centrally.

The former may be called the laissez-faire system or the system of free enterprise or a free economy, and the latter may be called centrally controlled system or a socialistic economy. Complete laissez-faire is not found anywhere today. Centrally controlled economies are found in U.S.S.R., China and some East European countries under the Russian influence. The rest of the world has mixed economies in which the free enterprise dominates. But there is a public sector and also government regulation of the private sector. Such economies are also called capitalistic economies.

Islamic thought, whether political, economic or social, is based on the truth that real ownership, sovereignty and power belongs only to God. In the Holy Quran we read:

“And blessed is He to Whom belongs the Kingdom of the heavens and the earth and what is between them, and with Him is the knowledge of the Hour, and to Him shall you be brought back.” (43:85)

The truth expressed in these words forms the fundamental basis of all Islamic Teachings. Ultimate ownership over the universe with everything it contains, lies with God, to Whom returns in the last resort everything that breathes and lives in this world.

Evidently, where a man holds an office as a trust, he, for his behavior in that capacity, is answerable to the agency which puts him in that position. Similarly, when a sum of money is put into the hands of a man for a specific purpose, he has no right to squander it, or to devote it to any purpose other than the one specified by the entrusting agency. But a man whose behavior is subject to no such limitations is free to act as suits his needs, or his mood of the moment; if he is entitled to the use of wealth by virtue of personal ownership, he might, at will, hoard it like a miser, or squander it like a spendthrift, or pour it down the gutter like a fool; no one has the right to call him to account for his folly. The Quranic verse quoted already makes it clear that all Empires and Kingdoms, and all instruments of control by man over man and the lower animals, are so many TRUSTS, put into his hand with a view to the mutual benefit of all. No one, therefore, should presume to act as if he were the absolute master, because real ownership and mastery over everything lies only with God; others in their respective spheres are no more than TRUSTEES, answerable before God for the manner in which they discharge the trust reposed in them.

The Holy Quran declares in clear, unmistakeable words that kingship and the right to rule over others comes from God; no one has any inherent, personal, or independent claim to it. We are told that Allah is King of all Kings, the Master of all masters; He bestows Kingship and Kingdoms upon whosoever He deems fit and snatches away Kingdoms from whosoever He pleases; He exalts those He pleases, for in His hands lies every good, and He has power over all things.
(3:25)

(To be continued)

A SHORT SKETCH OF THE LIFE OF THE HOLY PROPHET MUHAMMAD

By Dr. Qazi M. Barkatulla

Prophet Muhammad was born in August 570 A. D., or according to some historians, on April 20, 571 A.D. in Mecca, a town of Arabia, situated about forty miles inland from the shores of the Red Sea. He belonged to a reputable tribe of

Quraish, who were the descendants of Ishmael, the son of Abraham. The name of Muhammad's mother was Amina, father's Abdullah and grandfather's Abdul Muttalib. Muhammad's father had died before he was born. The name Muhammad literally means the Praised One.

It was a custom in Arabia in those days to trust the care and wet-nursing of their children to a woman in the country who would bring up the child, train his speech and give the child a good start in bodily health. Muhammad was, therefore, entrusted for nursing to a country woman, Haleema by name. She brought him back to his mother after the nursing period was over. At the age of six, Muhammad lost his mother, too. He then came under the care of his uncle, Abu Talib.

Muhammad had an opportunity to travel out of Arabia. At the age of twelve, he accompanied his uncle Abu Talib on a long journey with a commercial caravan. From then onward until he grew up to young manhood, he remained in Mecca.

From his very childhood, Muhammad was content, quiet and given to reflection and meditation. In quarrels and rivalries of others, he took no part, rather, endeavored to put an end to them. In Arab society, at that time, drinking, gambling, adultery, and other vices were committed. But the traits of piety, truthfulness, honesty, trustworthiness, chastity and other moral qualities of Muhammad earned for him the title of "The Truthful One" and "The Trusted One."

As soon as the piety and honesty of Muhammad's life began to be generally known, he was engaged by Khadija, a wealthy lady merchant of Mecca, to undertake on her behalf a commercial venture. She also sent Zaid, a slave of her own, to accompany Muhammad in that journey. Muhammad executed his commission with such diligence and honesty that the venture resulted in a far larger profit than Khadija had anticipated. The accompanying slave also gave a full account of purity and nobility of Muhammad's life. Khadija was so impressed and affected by the outstanding character of Muhammad that she offered her hand in marriage to him and was accepted by him. Khadija at the time of marriage was forty years of age while Muhammad was only twenty-five years old.

Khadija, after having been married, put the whole of her wealth and slaves at the disposal of her husband, who at once set all the slaves free.

Muhammad thus set an example by striking a fatal blow at the root of slavery in a town where institution of slavery was the foundation of the entire social fabric and indispensable to its working.

Muhammad was more than thirty years of age when he retired to a cave, Hira, three miles from Mecca. His wife Khadija prepared food sufficient for several days and with that he would repair to the cave Hira. He was greatly concerned over the vices and ills of the country. So he spent most of his time in meditation and prayers in seclusion. After the meditation of several years, when he was forty years of age, he received his first revalation, and within a month he again received another revalation in which he was commanded to call mankind to God, to abolish all forms of polytheism, to suppress evil and transgression, and to establish purity and righteousness in the world. This revalation conferred on him the rank of That Prophet who was long awaited in accordance with the prophecies in the Bible. Prophet Muhammad, the Prophet of Islam, was sent to the whole world and to all nations. The revalation is as follows:

“Say, O Mankind, truly I am a Messenger to you all from Allah to whom belongs the kingdom of the heavens and the earth” 7:159

Prophet Muhammad, after prolonged sufferings and persecution at the hands of his enemies, finally overpowered them and became their ruler. Drinking, gambling, adultery, and all other vices were completely uprooted from among the followers of Prophet Muhammad. Islam became dear to their hearts and they became embodiments of virtue and piety.

Almighty God granted Muhammad victory over his tyrant enemies, and he forgave them all. God granted him a Kingdom, but he lived a humble and simple life. Every moment of his life was spent in suffering for the sake of God, and his love and devotion to God.

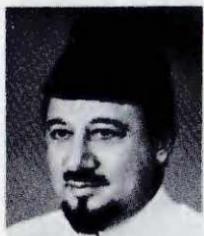
At last the time of his demise came nearer. The prophet fell ill and breathed his last peacefully in the year 632 A.D.

“Surely to Allah we belong and to him shall we return.”

THE PROMISED MESSIAH

(continued from last issue)

Mirza Mubarak Ahmad



MIRZA MUBARAK AHMAD

Hospitality and honouring one's guests constitute essential traits of high moral character. The Promised Messiah, peace be on him, set a splendid example in this respect also. Hazrat Mirza Bashir Ahmad, Allah be pleased with him, says:

"Seth Ghulam Nabi reported to me that once he came to Qadian to see the Promised Messiah, peace and blessings of Allah be on him. It was winter

and it was wet. He reached Qadian in the evening. After supper he went to bed. Late at night someone knocked at the door. When he opened the door, he found the Promised Messiah, peace and blessings of Allah be on him, standing at the door, with a glass of hot milk in one hand and a lantern in the other. Seth Sahib says he was flurried to see the Promised Messiah, who, however, very affectionately said, 'Somebody sent me some milk, and it occurred to me that you might be in the habit of drinking milk at night, so I have brought it for you. Please drink it.' At this, Seth Sahib's eyes welled up with tears of gratitude.

Glory be to God! What sublime behaviour! How much pleasure this Chosen Messiah of God used to find in serving and entertaining even his humble servants, and how much trouble he took on their behalf! (Siratul-Mahdi.)

Hazrat Maulvi Abdul Karim Sahib, Allah be pleased with him, writes in "Sirat Mashih Mauood":

"Once in summer, the family of the Promised Messiah, peace be on him, went to Ludhiana. I went into the house of the Promised Messiah, peace be on him, to see him. It was a newly-built room, and it was cold there. I lay down on a cot for a little while, and fell asleep. The Promised Messiah was, at that time, strolling and writing as was his habit. When I woke up, to my great surprise, I found the Promised Messiah peace be on him, sitting on the floor, by my cot. I was startled to see him, and stood up out of respect. The Promised Messiah, peace be on him, very affectionately said, 'Maulvi Sahib, why have you stood up?' I said, 'While Hazrat is sitting on the floor, how can I lie on the cot!' Smiling, he

said, 'Keep lying down. I was only keeping watch, and trying to stop the children from making noise, so that your sleep should not be disturbed.' God be praised, what a wonderful demonstration of kindness and affection!

Once the Promised Messiah, peace be on him, was sitting in his room; some guests also were sitting with him. In the meantime, someone knocked at the door. One of the guests moved to open the door. The Promised Messiah got up at once and said, "Wait a bit. I will open the door; you are a guest, and the Holy Prophet, peace and blessings of Allah be on him, exhorted us to honour our guests."

(Siratul-Mahdi; Part I.)

Munshi Zafar Ahmad of Kapurthala relates:

"Once the Promised Messiah, peace and blessings of Allah be on him, was sitting on the roof of the Mubarak Mosque, Qadian, waiting to have his meal there with some guests. One very poor Ahmadi friend, Mian Nizam Din Sahib of Ludhiana, wearing ragged clothes, was also sitting there, at a short distance. In the meantime, some respectable guests came and sat near the Promised Messiah, peace and blessings of Allah be on him. To make room for each of them Mian Nizam Din had to move further back, till he reached the place where shoes were kept. When the meal was brought, the Promised Messiah, peace be on him, who had observed the whole scene, took a plate of curry and called Mian Nizam Din to eat with him in his chamber, adjacent to the Mosque. At that Mian Nizam Din's joy knew no bounds, and those who had sat near the Promised Messiah, peace be on him, pushing Mian Nizam Din farther away, were duly mortified."

Another incident, illustrating his regard for human sentiment, humility and honouring of guests, is also related by Hazrat Munshi Zafar Ahmad Sahib of Kapurthala. Hearing of the claim of the Promised Messiah, peace be on him, two non-Ahmadi gentlemen from the distant region of Manipur, Assam, came to Qadian to see him. When they reached the Guest House at Qadian, they asked some employees working in the Kitchen to unload their luggage and set down cots for them. But the employees did not pay attention to what they said, and took up some other job that needed their attention. The guests, who were fatigued by the long and arduous journey, were chagrined and set out for the return journey to Batala at once. When the Promised Messiah, peace and blessings of Allah be on him, learned of the incident, he set out at once, just as he was, in pursuit of the guests. Some of his disciples also accompanied him. Hazrat Munshi Zafar Ahmad

says that he was also of the company. The Promised Messiah followed them so speedily that he overtook them near the bridge over the canal, about two miles and a half from Qadian, and importuned them very affectionately, with profuse apologies, to return to Qadian. On reaching the Guest House, he was proceeding to unload their luggage, when some servants came forward and did the needful. The Promised Messiah sat by them and talked with them affectionately, inquiring about their requirements of food. He continued with them till the meal was served. The following day, when they were about to leave, he sent for some milk and presented the same to them very affectionately. To see them off, he accompanied them up to the canal bridge and returned only after they had taken their seats in the vehicle that was to transport them. (Ashab Ahmad, Vol. IV.)

INFORMALITY

The Promised Messiah's life was free from all ceremony or formality. In accord with the practice of the Holy Prophet, peace and blessings of Allah be on him, he permitted no discrimination in favour of himself. People of all ranks and classes sat together with him like the members of a family. He would sit down at any place while others of the company equally informally occupied places considered as carrying distinction. On many occasions, he sat at the foot of a cot while others sat at its head; sometimes he sat on a bare cot while his disciples sat on a covered one; sometimes he occupied a lower seat while a disciple occupied a higher one.

This absence of ceremony or formality did not import any disrespect on the part of his disciples or others in the company. Indeed, every heart was full of love, respect and reverence for him. (Siratul-Mahdi, Silsila Ahmadiyya and Shamail by Shaikh Yakub Ali Irfani.)

BEHAVIOR TOWARDS OPPONENTS

Sheikh Yakub Ali Irfani has related that once Lala Sharampat, who belonged to the Arya Community, and was very hostile to the Promised Messiah, peace and blessings of Allah be on him, fell seriously ill with a malignant abscess in his stomach, and was much worried, despairing of life. When the Promised Messiah, peace be on him, came to know of his illness, he would often go to Lala Sharampat's lowly dwelling to inquire after his health. Lala Sharampat was so eaten up with anxiety that when the Promised Messiah visited him, he despite his hostility towards Islam, would humbly solicit his prayers. The Promised Messiah, peace be on him, always sought to comfort him and also prayed for him. He continued to visit and pray for him till he recovered completely. (Shamail Hazrat Masih Mauood by Irfani Sahib.)

The same affectionate treatment was accorded to another Arya of Qadian, named Lala Malawa Mal, who, while still a youth, used to visit the Promised Messiah, although entertaining extreme religious and communal prejudice. Several times the Promised Messiah, peace be on him, asked him to bear public witness to Divine signs to which he was an eye witness. But he always evaded doing so. It so happened that Malawa Mal began to suffer from tuberculosis and his condition became hopeless. In that situation he came to the Promised Messiah, peace and blessings of Allah be on him, described his miserable plight, wept bitterly and humbly besought him to pray for his recovery. This shows how deeply Lala Malawa Mal had been impressed with the Promised Messiah's piety. The Promised Messiah took pity on him and prayed earnestly for his recovery. His prayers were answered in the following Arabic revelation:

"O fire, cool down for this youth, and turn into a means of protection and security for him."

Soon Lala Malawa Mal recovered from his terrible affliction which was considered fatal in those days. He lived to be a hundred years, surviving the Promised Messiah by many years. (Related by Hazrat Sahibzada Mirza Bashir Ahmad, Allah be pleased with him.)

Dr. Henry Martin Clark, a Christian Missionary of Amritsar, instituted an entirely false prosecution for incitement to murder against the Promised Messiah, peace be on him. God manifested, in a most extraordinary way, the Promised Messiah's innocence, and he was honourably discharged. The Christian Missionaries had been assisted and encouraged in their nefarious design by some Arya and non-Ahmadi Muslim antagonists of the Promised Messiah. When the order was pronounced, Captain (later Colonel) Douglas, the District Magistrate, addressing him, said: "Should you desire to prosecute Dr. Clark for preferring this false charge against you, I am ready to sanction his prosecution." The Promised Messiah, peace be on him, responded with: "I have no desire to prosecute anyone. My case is pending in heaven." (Sirat Masih-Mauood by Irfani Sahib.)

Mualvi Mohammad Hussain Batalvi, leader of the Ahl-i-Hadith Sect of Islam, was a well-known person. In his early life, he was a friend and classmate of the Promised Messiah, peace be on him, but after the latter's claim of being the Messiah, he turned hostile to him, so that he declared the Promised Messiah, peace be on him, to be a Kafir (disbeliever) "Dajjal" (Anti-Christ) and "Zal" (Misguided), and raised a storm of opposition against him throughout the country. In

the prosecution launched by Dr. Henry Martin Clark, the Maulvi appeared as a witness against the Promised Messiah, peace be on him. In order to discredit his evidence, the Promised Messiah's lawyer, Maulvi Fazl Din, who was a non-Ahmadi gentleman, asked Maulvi Mohammad Hussain Batalvi a derogatory question concerning his descent or family. The Promised Messiah stopped him from doing so, saying emphatically: "I will not permit any such question to be put to the witness." Later, Maulvi Fazl Din, always mentioned this incident with an expression of surprise, and observed: "Mirza Sahib is a wonderful person; an opponent attacks his honour, puts his life in jeopardy, and in return he stops his lawyer from asking his opponent such questions as might discredit his evidence." (Siratul-Mahdi, Vol. I.)

The Promised Messiah, peace be on him, said: "Regarding sympathy for mankind, my view is that until one prays for one's enemy, one's heart is not purified. Hazrat Umar, Allah be pleased with him, became a Muslim because the Holy Prophet, peace and blessings of Allah be on him, used to pray for him frequently. Thank God I have no enemy for whom I have not prayed several times; and I exhort you also to follow me and pray for your enemies. O ye who claim to be my disciples, be a community regarding whom it has been said:

"They are a people whose companions and those who come in contact with them, do not remain in a wretched or unhappy condition, uninfluenced by piety and deprived of their sympathy."

How beautifully Hazrat Sahibzada Mitza Bashir Ahmad, Allah be pleased with him, writes:

"The Promised Messiah, peace be on him, was mercy personified. He was a mercy for his relatives; he was a mercy for his friends, he was a mercy for his enemies; he was a mercy for his neighbors; he was a mercy for his servants; he was a mercy for those in need; and he was a mercy for people in general; there is no class of people to whom he did not show mercy and affection. I would say, he was a mercy for Islam, for the service and propagation of which he dedicated every moment of his life, and laid it down in a spirit of extreme self-denial.

TRUST IN ALLAH

Hazrat Maulvi Abdul Karim Sahib, Allah be pleased with him, wrote in a letter that, in a discourse on reliance upon Allah, the Promised Messiah, peace be on him, observed:

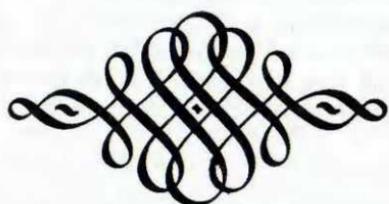
"I have a strange condition of my mind. Just as, when it is close and hot, people expect rain with confidence, similarly, when I find my purse empty, I have firm faith that by Allah's grace, it will be replenished; and so it happens." Then, calling Allah to witness, he said: "I cannot describe the joy and pleasure I feel, and the trust in God I have, at the time when my purse becomes empty. My happiness and tranquility, at that time, is greater than it is when my purse is full." (Alhakam.)

Hazrat Sahibzada Mirza Bashir Ahmad says:

"Our reverend brother, Abdur Rahman of Qadian, who was an early and a sincere Companion of the Promised Messiah, peace be on him, and accepted Islam at his hand, renouncing Hinduism, reported to me that when the Promised Messiah, peace be on him, went to Lahore, for the last time, he had plenty of revelations regarding the approach of his death." Brother Abdur Rahman says:

"During those days I perceived a special kind of ecstatic sign and radiance on his face. In those days, he used to go out for a drive in a hired phaeton. His consort and some of his children also used to accompany him. In the evening preceding the morning on which he passed away, he, as usual, went for a drive. When he got into the phaeton, he said to me, 'Mian Abdur Rahman, tell the phaeton driver, and make it quite clear to him, that, at this time, I have only one rupee with me. So he should drive us only within that limit.' Hazrat Sahibzada Mirza Bashir Ahmad says that the Promised Messiah, peace be on him, passed away from this world exactly in the same financial and material condition in which his Master, the Holy Prophet Mohammad, peace and blessings of Allah be on him, expired.

(To be continued)



THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulan Ahmad of Qadian, Gurdaspur, India. He claimed to be the Promised Messiah and Mahdi. He made the startling discovery that Jesus Christ escaped death on the cross, migrated to the east and conveyed his message to the lost tribes of the Israelites settled in Afghanistan and north-western India and died a natural death at the ripe old age of 120 and was buried in Srinagar, Kashmir, where his tomb is still to be found.

Hazrat Ahmad's claim to be the Messiah, Mahdi & Krishna raised a storm of opposition from the Muslims, the Christians and the Hindoos of India. But his following daily increased and numbered hundreds of thousands by the year 1908 when he breathed his last. His First Successor was Hazrat Mauluri Nuruddin, one of his most devoted followers, the second was his Promised son, Hazrat Mirza Bashiruddin Mahmud Ahmad and his present Successor is Hazrat Mirza Nasir Ahmad, his Promised grandson.

The Movement has now a network of well-organized Missions all over the world and a number of Mosques built in Europe, America and Africa.

After the partition of India in 1947 the Headquarters of the Movement moved to the newly-built town of Rabwah in West Pakistan.

Information and literature about the Movement can be had from:

The Ahmadiyya Movement in Islam

The Fazl Mosque
2141 Leroy Place
N.W. Washington, D.C. 20008

The Ahmadiyya Mosque
4448 S. Wabash Avenue
Chicago, Ill.

The Dayton Mosque
637 Randolph Street
Dayton, Ohio 45408

The Ahmadiyya Mission
147-20 Archer Avenue
Jamaica 35, N. Y.

CONDITIONS OF INITIATION INTO AHMADIYYA MOVEMENT

*Laid Down By its Founder
The Promised Messiah (Peace be upon Him)*

- V. That he shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he shall march forward.
- VI. That he shall refrain from following Un-Islamic customs and lustful inclinations, and shall completely submit himself to the Authority of the Holy Quran; and shall make the Word of God and the Sayings of the Holy Prophet the guiding principle in every walk of his life.
- VII. That he shall entirely give up pride and vanity and shall pass all his life in lowliness, humbleness, cheerfulness, forbearance and meekness.
- VIII. That he shall hold Faith, the honour of Faith, and the cause of Islam dearer to him than his life, wealth, honour, children and all other dear ones.
- IX. That he shall keep himself occupied in the service of God's creatures, for His sake only; and shall endeavour to benefit mankind to the best of his God-given abilities and powers.
- X. That he shall enter into a bond of brotherhood with the Promised Messiah, pledging obedience to him in everything good, for the sake of Allah, and remain faithful to it till the day of his death; that he shall exert such a high devotion in the observance of this bond as is not to be found in any other wordly relationship and connection demanding devoted dutifulness.